THE PILGRIM

OF

OUR LADY OF MARTYRS

SUPPLEMENT TO THE

MESSENGER OF THE SACRED HEART.

AN AMERICAN MONTHLY MAGAZINE

OF THE

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(LITTLE MESSENGER OF THE SACRED HEART.)

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THE PILGRIM

OF

OUR LADY OF MARTYRS

(LITTLE MESSENGER OF THE SACRED HEART.)

XI. YEAR. JANUARY, 1895. No. 1.

THE CHRISTMAS STAR.

BY DAVID H. BUEL, S.J.

THE Christmas Star shines in the skies,
And marks the fast approaching dawn :
The star that charmed the Wise Men's eyes
And led them ever, ever on.

But now the Christmas Star so bright,
Is hid from us as by some fog,
Which shrouds the Jack o' Lantern's light
At dusk within the darksome bog.

Men look upon the Son of Man
As hero of some ancient tale,
Whose glory o'er the ages' span,
Seems almost tarnished and grown pale.

This reckless Christmas holiday,
Forgetting Him who gave it birth,
But fills my heart with deep dismay,
With all its hollow, sinful mirth.

Piercing its flimsy film, my eye
Beholds the Mother as she rocks
Her Child to sleep with lullaby,
And fondly strokes His golden locks.

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I kneel beside His cot in prayer—
Within my heart are thoughts of sin,
And gruesome doubt and black despair
Are raging furiously within.

That Babe Divine opes wide His eyes,
And signs the Cross upon my head!
Within my soul my old self dies,
And all my sinful doubts are fled.

The vision pales upon my sight:
The Christmas Star shines bright again:
And I am left to fight His fight,
Amid the erring ranks of men.

A WAY TO LIFE.

THERE are many advantages to be derived from membership in our Lady's Sodality. There is the mutual help of good example, there is union in prayers, good works, devout reading and pious practices, and, very important, regularity in the use of the sacraments. But the great privilege of the Sodality, the bond of union among its members, the peculiar and proper characteristic that gives the tone and spirit to it and its faithful members, is their special consecration to the Blessed Virgin Mary, with the promise of faithful personal service to her forever, as well as of loyalty in defending her interests and promoting her worship.

From the high esteem and reverence in which all good Catholics hold our Lady's Sodality, and from the great account the Church makes of it, it is evident that there must be some important truth, some great principle underlying the devotion to the Blessed Virgin, of which this is a special form. So, indeed, there is; for the devotion to the Blessed Virgin Mother of God is not merely a tolerated, or even a simply approved, practice in the Church. It is an integral part of Christianity, it is incorporated in the constitution of

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the Church. Any doubt, or indifference, or coldness in regard to devotion to our Blessed Lady, comes from weakness of faith, coldness and indifference concerning our Lord Himself. It may not always proceed from ill-will or wickedness; often it may be the consequence of ignorance; but in either case it does not stop at the devotion to our Lady, it necessarily affects our attitude toward the great mystery of the Incarnation. For our Blessed Lady and her special attributes as Mother of the Redeemer, are as much a part of Christian theology as the Incarnation itself.

The Christian religion means the knowledge, love and service of God, taught to men by our Lord who became incarnate through the Blessed Virgin Mary. Thus, as Mgr. de Ségur expresses it, the Son of God has a Father in Heaven, who is the Eternal, Almighty, Infinite God, and a Mother on earth, who is Mary, the noblest and holiest of creatures. In order that the Eternal Word should become Jesus, that is, our Brother and our Redeemer, Mary enters as necessarily into the divine plan as the Eternal Father Himself. And thus, in the sublime mystery of the Incarnation, which is the foundation of all Christianity, it is impossible to separate these three names: God, Jesus and Mary.

There is no danger, then, of going too far in the honor and worship given to Mary, as long as we stop short of ascribing to her divine attributes. Rather, as some holy and learned writers hold, Mary does not yet occupy the place she merits, in the piety of the faithful and in theology. Father Faber, for example, in the ninth chapter of his *Bethlehem* says: "If our Lord was to have a human mother, it must be plain to one who knows the ways of God, that she must occupy some such place in the world as that which the Church teaches us God has assigned to her. Nay, we should expect her place to be higher, more influential, and in some sense perhaps more independent; and it is our firm belief that hereafter so it will be found to be, and that we shall learn in heaven that, of a truth, Mary's grandeurs are such as could not safely be taught on earth, because of our infirmities. No province of theology will have to widen itself so much as that which speaks of her."

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So, likewise, wrote Grignon de Montfort, in his treatise on "True Devotion to the Blessed Virgin;" so also prophesied St. Vincent Ferrer. Sister Mary of Agreda tells us in her "Mystical City," that she learned from our Lady that "God, leaving it to the devotion of the faithful to discourse worthily on the holiness and gifts of His Mother, has given to many saints and some writers a particular knowledge of her principal prerogatives; but that many have been too timid, and others, through indevotion, too careless, to make them known," and she assigns this as the reason of our Lord's having arranged that devotion to her in the Church, should grow in the way of development; for there is, in the Church, a development of worship and of outward forms of piety, as there is a development of doctrine; and both follow the same law. The Church never invents a new dogma, it never adds anything to the deposit of divine truth committed to the care of the Apostles; but from time to time, when there is need, the Church utters solemn decisions which announce the truths delivered to the Apostles and throw light upon difficult questions, and so confirm the faith of Catholics in what they had always believed, at least implicitly.

So when the Church varies the outward expression of her piety, when she approves new forms of prayer and develops and enriches the pomp of ceremonial in her worship, she does not create new objects of worship. The Church does not change the object of her worship any more than she changes the object of her faith. She believes and she worships now what she believed and worshipped from the beginning. She grants to her children the help of variety and embellishment in the outward manifestation of piety and worship; and these will be always found entirely true to nature and reason.

The teaching of the Church on devotion to the Blessed Virgin, then, has always been the same. The Holy Fathers have drawn from the Old Testament and the New, from the Prophecies and the Gospels, the same truths that we are familiar with to-day. The Apostles' Creed itself gives to our Lady all that we claim for her now; indeed the dogma of the Immaculate Conception could not have been pro-

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claimed an article of faith if it had not been undoubtedly contained in the original deposit of faith; the same thing is true of the great definition of the Council of Ephesus and of any other like pronouncement.

It is quite another thing to say that there has been increase, growth or development in the outward expression or the manifestation of the belief and worship of Catholics in successive ages, according to the principles of development already explained; and the study of Mary's glories and of the new splendors they flash forth from time to time, as God appoints, will continue, no doubt, to form the enraptured study of the Church of God for all time. In this vast field there will always be new discoveries; for the subject is inexhaustible.

It will be an interesting study to recall, as we shall, the many tokens she has given of love for her children, and the almost endless variety of ways in which devotion to her has been expressed; how it has stamped certain institutions and times with a peculiar character and has set its own proper and distinctive seal on individual sanctity; always the same spirit, but as distinct and diverse in outward expression as the characters of times and persons are distinct and different. In this is verified the passage of Holy Writ applied to our Lady: "The queen stood at Thy right hand in gilded clothing, clad about, surrounded with variety."

MUCH peace and many sorrows may be and often are found in one heart; often in the hearts of the frailest, poorest and simplest folk. What is the secret—the secret which, it seems, the great and the wise of this world can never guess or understand? The secret is that the Man of Sorrows is the Prince of Peace. Therefore, in His disciples—who are not to be above their Master—the greater are the sorrows, the more precious, real, holy and unearthly is the peace that lives on in spite of all. No sorrow can mar their peace whose delight is to do the Master's will; they will be ever running to do what they have most at heart, nor shall the world be let to trip their feet.—*The English Messenger.*

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THE CONFRATERNITIES.

The Sodality.

It should be borne in mind that all applications for aggregation to the Roman Prima Primaria Sodality of the Blessed Virgin must be transmitted to Rome. Although this be done as quickly as possible, it always takes a month at least before the Diploma comes in answer. Application should therefore be made some time before the organization is really begun, though preparatory steps may be made while waiting for a Diploma.

Promoters believe that a Promoter of the League ought to be an apostle, and foremost in every good work. This conviction leads them daily to be such, not only among Catholics but among Protestants as well.

A Promoter writes from St. John's Centre, Canton, O.: "On the Feast of the Purity of the Blessed Virgin each year, new members are received into the Young Ladies' Sodality in this parish. This year our pastor decided to have the League Reception on the same day. After a fervent address by the Rev. Father Mahon, of St. Joseph's Church, Massillon, the Crosses and Diplomas were conferred with the usual impressive ceremonial. The Sodality reception followed, and the whole ceremony closed with Benediction of the Blessed Sacrament. Splendid floral decorations and myriads of brilliant lights, with most devotional singing—ending with the Te Deum—made the occasion one to be long remembered by the very large congregation present. Our twenty-five Promoters vie with one another to increase the good work of the League in which our pastor, Rev. Father McGuire, is much interested. As the Feast of Our Lady's Purity, this year, fell within the Octave of Blessed Margaret Mary, the time was especially suited to the Promoters' Reception."

In another Ohio Centre, St. Joseph's, at Canal Dover, the Rev. Local Director reports an increase of Bands and finds it necessary to order additional supplies. He is providing for

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the good of his Sodality, too, by advising the members to take and to read the PILGRIM.

DIPLOMAS OF AGGREGATION TO THE ROMAN PRIMA PRIMARIA SODALITY HAVE BEEN SENT TO THE FOLLOWING PLACES:

Schenectady, *N. Y.*, Church of St. John the Evangelist; *North Chelmsford*, *Mass.*, Church of St. John the Evangelist; *Graniteville*, *Mass.*, St. Catherine's Church; *San Francisco*, *Cal.*, St. Joseph's Church; *Tippecanoe City*, *O.*, Church of St. John the Baptist; *Troy*, *O.*, St. Patrick's Church; *New Orleans*, *La.*, Convent of the Good Shepherd; *Evanston*, *Ill.*, St. Mary's Church (six aggregations); *Mechanicsville*, *Md.*, Church of the Immaculate Conception; *Morganza*, *Md.*, St. Joseph's Church; *Mt. Vernon*, *O.*, Church of St. Vincent de Paul; *Bellevue*, *Ky.*, St. Anthony's Church; *Sandusky*, *O.*, Church of the Holy Angels; *Ellenville*, *N. Y.*, St. Andrew's Church; *O'Connor*, *Neb.*, St. Joseph's Church; *Philadelphia*, *Pa.*, St. Agatha's Church; *Sioux Falls*, *South Dakota*, St. Michael's Church; *North Adams*, *Mass.*, Church of Our Lady of the Sacred Heart; *Bond Hill*, *O.*, Orphanage of St. Aloysius (two aggregations); *St. Joseph*, *Mo.*, Church of St. Francis Xavier; *Baltimore*, *Md.*, St. Benedict's Church; *Providence*, *R. I.*, St. Charles Borromeo's Church; *Brier-Hill*, *O.*, St. Anne's Church; *Albany*, *N. Y.*, Church of St. Vincent de Paul (two aggregations); *Brooklyn*, *N. Y.*, St. Bridget's Church.

AGGREGATIONS TO THE BONA MORS.

The Immaculate Conception Church, St. Mary's, Kansas; Ursuline Convent, Laredo, Texas.

THE ARCH-CONFRATERNITY.

As many of our Directors have been accustomed to sending the names of members of the Arch-confraternity of the Sacred Heart through our office, we beg to remind all that we shall be forwarding the names early in January. Those who prefer to send these names direct to Rome should write to the Reverend Augusto Guidi, Regolatore della Pia Unione Primaria del SS. Cuore di Gesú. His address is: Seminario Romano, Roma, Italia.

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WAS IT THE ANSWER?

BY L. W. REILLY.

CHAPTER I.

"I tell you Ruth, I *will* be an actor. I like the 'profesh' and the work suits me. I can earn more money on the stage than I can at my trade. I have——"

"But, Roger——"

"Don't let us have any buts, Ruth; you're always ready with an exception."

"But, Roger," persisted his sister, "listen to my objections. The life of an actor keeps you up late every night, throws you in the way of temptation, takes you out 'on the road,' prevents you from making a home, and forces you into bad company."

"There's bad company everywhere," he objected, "in the shop as well as on the stage."

"Yes," she said, "but in the shop you are not compelled by circumstances to associate with them day and night, to travel around with them to strange cities where they are your only acquaintances, to eat and to sleep and to converse with them."

"But——"

"Oh, we're to have no buts," she retorted, "the rule holds for one as well as for another."

"Well, Ruth, what's the use of talking when my mind's made up?"

"Why, to be sure, so that you can make it up over again. I shall have no peace while you are a player."

"I am a worker, Ruth, as well as a player."

"Don't trifle, Roger," protested his sister, "the matter is too serious. Your soul is at stake."

"Oh! my soul's all right I guess," he replied, "and I can save it just as well when minding my cues on the stage as when dumping my 'stick' on the galley."

"Can you, Roger?"

"Of course I can, as the man said when he was asked whether or not he could make a pun referring to Napoleon."

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"Let's put it to the proof," she said. "When were you last at Communion?"

He was silent for a whole minute. The sixty seconds seemed a long time to Ruth. She did not lift her eyes to Roger's face while he was thinking how to answer her. Instead, she raised her heart in prayer. Finally, he blurted out:

"You mustn't want to become my confessor, Ruth. I don't pry into your private affairs."

How deftly he was putting her in the wrong, and shoving out of his sight the fact that he stood in a bad light himself.

"I won't press the question, Roger," she answered, "because I don't want to irritate you, but to persuade you. I am convinced that acting is a dangerous calling, and, for love of you, I long to see you leave it."

"Why, Ruth, there are plenty of good Catholics on the stage to-day—men and women who practise their religion faithfully. There was Mary Navarson, for instance. She was a star actress; but who ever heard any evil of her?"

"That's not the question, Roger. It is not whether it is possible for a person to be a player and be pious—there are plenty of p's there for you but no q's—but whether or not the occupation is perilous. Besides did you hear the story of what Cardinal Westminster said to her when she went to see him before her marriage?"

"No," he replied. "What was it?"

"He asked her why she had never called on him before, in the many times that she had been in the modern Babylon, and when she began with 'Because ——,' and hesitated to say another word, he filled the gap by saying, 'Because you knew that I would tell you to quit the stage.' She admitted that was the reason. 'Yes,' said his Eminence, 'that is the explanation. And I tell it to you now, because for years you have been a living argument against me. I couldn't answer you. I believe that you are the rare exception, but it was troublesome to have so bright an exception opposed to me when I endeavored to bar the door to the green-room and to the auditorium. Your very goodness has been an obstacle in the way, preventing your weaker brethren from

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acting on the rule.' And when she told him that she had abandoned the stage, he gave her his blessing."

"That's a good story," said Roger. "I wonder I didn't hear it before."

"Yes, but 'when found, make a note,' for the bearing of this story lies in its application to you."

"Well, when I become famous and call on the Cardinal to pay my respects and he bids me ring down the curtain and make my exit, I'll make my final bow to the footlights."

"Roger, listen to me," pleaded his sister, solemnly, "I shall know no rest until you have turned your back on the theatre. I shall pray God to persuade you to abandon it, and I know that He will grant my prayer."

CHAPTER II.

A year later, to a day, a party of actors who were barnstorming at one-night stands in the far West, were assembled in the office of the Grand Opera House in Boomtown, Montana. The theatre which bore that magnificent title was a one-story frame building, with a hall capable of seating two hundred and fifty persons. The players were listening to the proprietor's eloquent description of the success enjoyed the previous week by a troop of minstrels who had occupied the boards of his place of amusement, and whose flaming and glowing posters still decorated the town.

In the midst of his rhapsody, the call-boy brought the theatre's mail from the post-office, and handed letters to several of the performers. After those who had been so fortunate as to get a few lines from home had finished reading, one who had received no letter said:

"What's the news from New York, Roger?"

"Nothing much in my letter. 'All's quiet on the Potomac.' There's nothing theatrical in it, because it's from my sister, and she's opposed to my laudable ambition to win histrionic honors."

He laughed grimly as he looked about him at the flashy decorations of the manager's office and the tawdrily painted halls beyond it.

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"By-the-by, boys," he continued, "that sister of mine is a stayer. The last time I was home she urged me to go back to my printer's case, and so deprive you all of a model reciter of Shakespeare's lines. She said that she'd not stop praying until the stage lost its attraction for me. What do you think of that?"

"That she's got a big contract on hand," said the "heavy villain."

"So she seems to think, for she tells me that she's made novena after novena—you know what that is," in an aside to the first comedian—"she's had Masses said for me, she's had me recommended to the Apostleship of Prayer, she's begged the Carmelite and Dominican nuns to pray for me, and in every direction she's stormed heaven and earth to make me quit."

"And you're a stick still," snorted the heavy villain, enjoying his own quibble.

"When are you going to throw up the sponge?" asked the first comedian.

"Never," replied Roger, rising to his feet and assuming a theatrical attitude. "Never, while this good tongue of mine performs its noble duty and takes good care not to c-c-cleave to the r-r-r-roof of m-m-m-my mouth."

The other actors laughed at what they supposed was a clever imitation of a stutter. But Roger did not laugh with them, and when they turned to him they saw that his face was blanched, and that a frightened look was in his eyes.

"M-m-m-my God!" he exclaimed; "what's the m-m-m-m-matter with m-me?"

He sank into a chair and his friends gathered around him.

"He's only making believe," said the manager.

"M-m-m-making believe?" echoed Roger; "m-m-maybe I am, b-b-but unless a d-d-doctor says so I'm afraid that R-Ruth has won."

CHAPTER III.

Near the terminus of the great Bridge in Brooklyn, there is a small job printing office. The proprietor of it is not a rich man, but he seems to be happy, for his ways are cheery

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and the greeting that he gives to his customers is blithe. He has an impediment in his speech which the doctors have been unable to cure. Indeed they cannot explain why he stammers. It is singular, too, that he can reel off passages from dramas without a break, although once when he was asked to take a part in an amateur performance for a charity, he broke down at the first rehearsal. When he found that even in the sacred cause of charity he could not master his stutter, he surrendered completely. "I know for sure," he said to his wife that night, "that Ruth has won."

But Ruth did not live to enjoy her victory. On the very day that her brother was so strangely stricken, she caught a heavy cold that developed into pneumonia, and in less than a week she was no more. Even to the last she had faith that God would grant her prayer. Roger's strange stutter: was it the answer?

A New Hampshire Agnostic.

A priest in our city was met on the street by a doctor, who stopped him, saying: "Father, there is a man dying in —— street, of consumption; but he is an out-and-out infidel, and I doubt if you can do anything for him."

This was on Thursday. The priest went immediately to the place. He found the man very ill and his mind weakening. When the priest asked admittance, the man said: "Oh, I won't turn you out if you want to come in, but it will do no good; talk away if you like," etc., etc., professing himself an agnostic, without faith.

The Father made his visits and placed a petition in the League Intentions, promising Masses of Thanksgiving in return for the conversion of this poor soul. In the meantime the wife of the sick man, who was a Catholic, began to urge him to receive the Sacraments.

"If this woman does not let me alone," he exclaimed, "she will spoil the whole thing. I must think this thing out for myself."

On Sunday he received all the last Sacraments with most edifying fervor, and died a happy death on the same day.

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The Shrine in Winter.

After nearly three months I revisited the Shrine. What a contrast between the Holy Hill in its solitude, mantled in snow, and when the scene of a large and devout pilgrimage. There was no sign of life as I climbed the hill in the early shades of a November evening. In the little enclosed shrine Our Lady of the Martyrs kept watch; a vase of immortelles at her feet proving that loving hearts had tried to deck her altar even in the wintry solitariness. Below on the canal a long line of twelve canal-boats was passing up, for soon the water will be drawn off for the season.

Although few, if any visitors go to the Holy Hill in winter, yet many are the hearts that turn towards it with grateful love for favors received there. I was told of one accorded last September. A young lady of Amsterdam was suffering with a very severe cold, which alarmed her friends, as they feared, not without good reason, that she was going into consumption. However, though weak, she determined to visit the Shrine. When she reached it, she felt very unwell. To her disappointment the Pilgrims' Mass had already been celebrated. What was her joy at seeing Bishop Gabriels, of Ogdensburgh, arrive and express his intention of offering the Holy Sacrifice. The sick girl could with difficulty mount the hill as she was very weak and had a raging headache. But she persisted, and at the end of the Mass she felt herself entirely relieved. Both headache, cold and cough had disappeared; and she returned home quite restored. She is still, after a lapse of two months, in perfect health and wishes to record the cure and express her gratitude.

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The most spirited account of Father Jogues one could read appeared lately, in the Albany *Argus* for November 21, from the pen of Miss Ellen H. Walworth, who has written often and well on the pioneer history of the missions in New York State. The occasion of the sketch was the preparation of the historical pageant held in that city toward the close of the month, in which the Catholics' share in the early history of New York State was represented by three tableaux from the life of Father Jogues.

There have been many visible miracles and such processions of the Blessed Sacrament as to make one believe really that we had gone back a thousand years to golden days, when it was the blessed custom to carry our Divine Lord openly in triumph through the streets.

"Oh, if one could hear of such a procession winding up the hill of Auriesville to the calvary on its summit! If one could know that upon the martyr's hill a *worthy temple* would one day rise to perpetuate the memory of these first *American Martyrs*, how it would rejoice my heart! I would like to see its walls covered with Indian trophies, *ex votos of all the tribes to their martyrs*, Father Jogues and René Goupil and their sister, Katharine. They should be a part of every procession, and who knows but this might be the way to restore to them or gain for them all and more than all they ever lost through the cruelty and injustice of the white man?"

Contributions to the Shrine.

Mrs. C. K., per Sister V., San Jose, Cal.	$5 00
J. K., Fort Custer, Mont., for the crown	5 00
Rev. D. L. M., Blooming Prairie, Minn., for the statue .	3 00
C. J. W., Altoona, Pa.	1 00
H. O'D., Sarnia, Ont., Can. .	1 00
B. R., Delta, Col.	1 00
Mrs. M. L. K., Moberly, Mo.	1 00
"Anon.", per Rev. J. O'C., S.J., New York, N. Y. . .	5 00
A. J. D., Lowell, Mass. . . .	$1 00
Mrs. C. O'H., Chicago, Ill. .	5 00
M. L. S. H., Buffalo, N. Y.,	5 00
"A friend," per Sister M. G., Worcester, Mass. . . .	1 00
F. K. J., Brooklyn, N. Y. . .	1 00
C. M. J., New York, N. Y. .	5 00
"A friend," Hannibal, Mo., in thanksgiving	1 00
Mrs. C , Wappinger's Falls, N. Y., per Rev. P. S., N. Y.	2 00

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WORK OF THE MISSIONS.

FROM THE MISSIONS IN INDIA.

From Uriva one of the missionaries sends us this evidence of the missionary work done by the *Messenger* and the Badge: "I am glad to inform you that the arrival of your *Messenger* is hailed with universal joy by our parishioners who are interested in the devotion to the Sacred Heart of Jesus. Those who can read deem it their great happiness to go through its interesting contents and its strikingly beautiful pictures; in fact they are captivated by them, and take great delight in looking at them over and over again. I have every hope that your *Messenger* will be a great incentive to them all to remember and to love the Sacred Heart. I shall tell you more, later on, about the work your *Messenger* does among us.

"Some months ago a woman of my parish came to me, in great distress, to ask for advice. Her husband would not go to church, and he generally remained a long time away from the sacraments, and moreover he abused her continually for attending to her duties as a Christian. Kindness and gentle remonstrances had failed, and I advised her to have recourse to the Badge of the Sacred Heart, of which I explained to her the meaning and the efficacy. I then gave her one, recommending her to pray daily to the Divine Heart, and to try to induce her husband to wear the Badge; in case of his refusal she was to place it secretly under his pillow at night. As she had no hope of succeeding in the first plan, she adopted the second, earnestly entreating the Sacred Heart to have mercy on her ungodly husband. She did not pray in vain. In less than two weeks the husband began to go to Mass regularly, and after a time he made his confession. Since that time peace has been restored to the troubled household, and the good woman thanks the Sacred Heart most earnestly for the wonderful change wrought in her husband by the Badge."

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An Instance in Jamaica.

". . . Two weeks interruption! I've carried the first part of this letter to Port Royal once, and twice to Spanish Town, in hopes of being able to finish it; so that you see I'm doing my best. The continued rain, this morning, drove me back early from Spanish Town and I'm going to try to pay up my debt to you.

"The story from my own experience was about two destitute little fellows that I came across in my district of Kingston. The parents, both Protestants, had disappeared some three years before. The eldest boy had been baptized in the Church, and the youngest was unbaptized, but the parents had had the intention of doing with him as they had done with the brother. The aunt of the children implored me to have them sent to Alpha Cottage. I haven't time to tell you all the trouble the case gave me; but when the application was made before the magistrate, he committed the boys to Stony Hill, the Protestant Industrial School. The Inspector of Poor, a certain Mr. G——, had been very sleek and kind with me when approached on the subject of the children; but I am almost certain he was playing a game with me, and that he and the judge were in collusion. At any rate, the Protestant lawyer, who represented our side of the case, said openly that the decision was unjust and clearly against the evidence. No doubt, the Inspector chuckled at having outwitted a priest, and a Yankee, but he forgot to reckon with another adversary, and so he laughed just a little too soon.

"I had said more than one Mass for the blessing of the Sacred Heart on the cause, and that blessing came in the end. The one legal means of neutralizing the magistrate's decision was at once taken A petition was drawn up and signed by the nearest relatives—all Protestants, by the way—of the children. This petition asked for the transfer of the boys to Alpha Cottage from Stony Hill, as the latter place was not in accordance with the religious views which the parents had with regard to their children.

"The Acting Governor, Gen. Bengough, and the Inspector of Reformatories, approved of the petition, and on the Feast of the Sisters, that of Our Lady of Mercy, the little fellows were brought to Alpha Cottage, where they now are. In honor of the day on which they arrived there, I called the youngest at his baptism, Eugene *Mercy* Kennedy. . . ."

Acknowledgement is made of the following contributions:

For the Most Needy Mission.

J. R., per Rev. F. L. W., S.J., Chicago, Ill. (Mass stipends) $5 00
Mrs. J. McQ., Manchester, N H., in thanksgiving 2 00
Mrs. A. M., New York, N. Y., 3 00
Mrs. M. L. K., Moberly, Wis., 3 00
Mrs. H. M. E., " " 1 00
Rev. W. F. H., S.J., Boston, Mass. 1 00

For the Mangalore Mission.

A Promoter, New York, N. Y., in thanksgiving . . . . . . $ 50
F. K. J., Brooklyn, N. Y. . . 1 00

For the Trappists in Africa.

M. R., Springfield, Col. . . . $1 00

For Turkey and Greece.

Rev. J. S., S.J., Philadelphia, $1 00

For Father Speranza's Mission.

Rev. J. M., Mattoon, Ill. . . . $5 00

For Father Zanetti's Mission.

Rev. J. M., Mattoon, Ill. . . . $5 00

For the Propagation of the Faith.

F. K. J., Brooklyn, N. Y. . . . $1 00

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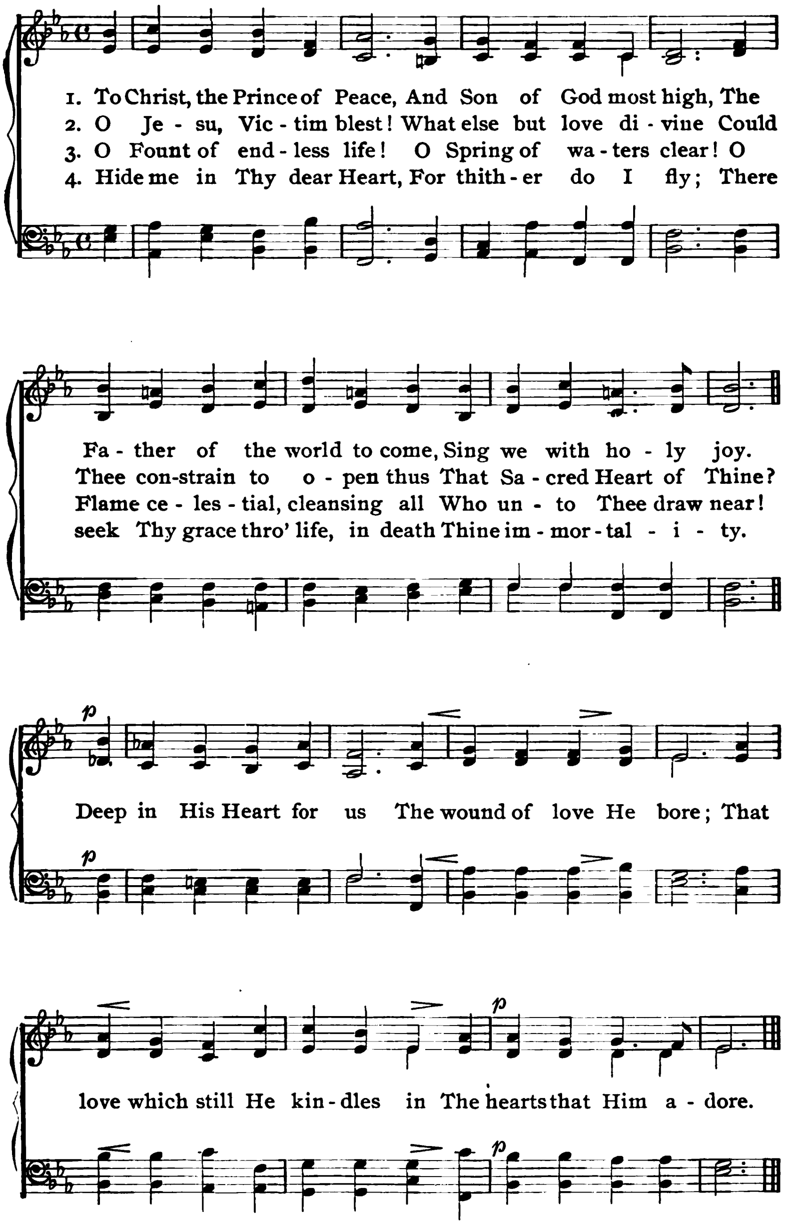
To Christ, the Prince of Peace.



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The League of the Sacred Heart.

A SONG OF LOVE.

THE HYMN OF ST. FRANCIS XAVIER.*

O GOD, Thou art the object of my love,
Not for the hope of endless joys above,
Nor for the fear of endless pains below,
Which those who love Thee not must undergo.

For me and such as me, Thou once didst bear
The ignominious cross, the nails, the spear;
A thorny crown transpierced Thy sacred brow;
What bloody sweats from every member flow!

For me, in torture, Thou resign'dst Thy breath,
Nailed to the Cross, and sav'dst me by Thy death,
Say can these sufferings fail my heart to move?
What but Thyself can now deserve my love?

Such as then was, and is Thy love for me
Such is and shall be still my love for Thee;
Thy love, O Jesus, will I ever sing—
O God of love, sweet Saviour, dearest King!

THE NEW YEAR.

ZEAL measures its existence not so much by the time it lasts as by what it does. The fiftieth year of the existence of the Apostleship of Prayer would mean very little had it not been marked by an activity which has already proved so fruitful that we may confidently look

*A hymn for the month, in accord with the General Intention. Translation attributed to Dryden. Music: *Roman Hymnal*, Part 1, No. 1.

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forward to the second half century of our existence with the hope of still greater results of prayer and more splendid manifestations of zeal than we have known in the past. Our Jubilee has attracted the attention of all to the nature and benefits of our Pious Work; it has made us all more punctual about the observances which are the very life of our work, and it has developed a new confidence in prayer and a new spirit of zeal and a stronger attachment to Christ our Lord.

With the many graces we have obtained through our Jubilee celebrations we cannot but begin the New Year well and happily. Every proof of divine favor is a mark of divine love. By our prayers and zeal in 1894 and by the special solemnizations of our Golden Jubilee we have drawn down upon every Associate of the League abundant and signal marks of God's good pleasure. With all these fresh in our memories if not actually in our possession, as we begin the New Year we are invited to pray for an increase of our love for God. Surely we need express no New Year wish when the General Intention for the first month of the year is one that will enable us to continue in the happy favor of God which we have enjoyed in the year just passed.

POINTS FOR THE COUNCIL.

IT is too early to give any account of the closing celebrations in honor of our Jubilee. The January *Messenger* will contain a full report of our own Central celebration on St. Francis Xavier's Day for the Directors and Promoters of our own and of the neighboring dioceses. It is even too early to speak with any precision of the work done in November for the Holy Souls, though several Centres have announced in a general way that they have been as usual engaged in soliciting prayers, alms deeds and special acts of devotion for them. One fact we can state and that is, that sixty Centres made the Novena of Grace publicly, and that fully 25,000 of the Novena leaflets are in use at the present moment, not to speak of the book of Novena prayers to

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which we referred our readers, nor of the thousands of copies of the *Messenger* in which the prayers were also printed.

This fact is a striking proof of the importance of reading the League periodicals. One recommendation of this Novena in the *Messenger*, and another mention of it in the "Points for the Council," in the December PILGRIM have produced these results in less than three weeks. An instance like this is a basis for calculating how much both *Messenger* and PILGRIM contribute to the life of the League. Nor is it an isolated one. We could cite numerous others, and notably our reminder about holding Jubilee Receptions in the Jubilee Year, with the result that 8,540 Promoters were solemnly and publicly received at 994 Receptions during the past year, whereas the year before there were only 657 Receptions and only 5,790 (2,750 fewer) Promoters received.

It is well to have in mind a few instances of this sort when at times the question is raised, how can League work be made more active and fruitful. A phrase of our present Director-General, whose retirement for a while owing to ill health was announced in the December *Messenger*, has an added ring of truth in it when such instances confront us: "In order that the work should have life," he wrote to us in 1884; "and be in the communion of prayers and intentions, monthly and daily—something that is proper to the Holy League—it is indispensable that the periodical publications of the work should be received." Hence, should the question just mentioned be raised at the opening of the new year—and at what time may it be asked more properly—let Promoters examine how faithfully they circulate the *Messenger* or PILGRIM among their Associates, how attentively they are read and referred to for all kinds of information and for timely suggestions for active League work.

In some countries the circulation of League periodicals is considered literally indispensable, and every Band of Asso-

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ciates must subscribe for one at least. We have always preferred to leave this to the judgment and choice of our Promoters themselves. That no Associate may fail to get the benefits of the *Messenger* and PILGRIM, we have always offered special inducements to Directors who take either in numbers sufficient for their Promoters, and we are happy to say our offer has been widely accepted ; we hope that it may be taken more widely still, and that at the beginning of this year our Promoters will see that every band of Associates shall receive at least one *Messenger* and one PILGRIM monthly.

In order to facilitate the work of circulating the League periodicals, we have so arranged the January *Decade Leaflets* that every Mystery page has another page attached to it, inviting the Associate who receives it to subscribe or to renew subscriptions to the *Messenger* or PILGRIM, or at least to apply to us for the Almanac for 1895, so that all may have at hand some constant source of instruction on the nature and work of the League. It should be borne in mind that if these blanks be of no service, as in cases in which subscriptions may have already been sent us, they should be given even to those who do not yet belong to the League. In numerous instances our periodicals are the means of getting people to know the League and become Associates.

If Promoters wish to be right and just with every one when the new year opens, let them make this examination of conscience :

1. Am I giving due attention to the Associates of my Band, not only by distributing the *Leaflets* among them, but also by keeping them posted in what I hear at Councils or other League meetings which they cannot attend ?

2. Do I hand in my report faithfully and make it accurately and neatly every month, when I attend Council ; or, if delinquent and absent, do I offer any excuse ? Have I been particular, at this season especially, to let the secretary know

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how many *Decade Leaflets* I circulate, how many *Messengers*, or how many PILGRIMS, so that the requisite number may be ordered once for all for the coming year?

3. How is my Band for the Communion of Reparation, or have I made the proper attempt to understand and promote this practice (providing, of course, the Director thinks it practicable, as in many places it is not)?

4. Finally (though the questions might be multiplied), if in charge of other Promoters, or of special League work, how far have I fulfilled my charge, it may be, of sending accounts of the work to the Central Director, of keeping the reports of Promoters, of summarizing the Intentions or Treasury, of looking after supplies of League prints, of sending the names of departed Promoters for obituary page in the PILGRIM?— With these other points before them let them read Article V. of our statutes, which tells in few words what a true Promoter should be.

The Council-room is the Promoters' bureau of information and supplies. There they should find every provision, spiritual and material, for the Associates they serve. Their work does not stop, but only begins, with the receipt of supplies. The PILGRIM means henceforth to accompany and help them on their rounds as it has done heretofore in the Councils. It must be content this time with preparing them for the work of next year, and commissioning them to put all their Associates in the most favorable dispositions by wishing them the happiness and true Christian joys of the season.

PATRONS OF THE MONTH.

St. Genevieve (3d) was the daughter of a French peasant. She consecrated her life to God when she was but seven years old. She was twice instrumental in saving the city of Paris from destruction. Like most of the Saints she had her trials and persecutions. Her enemies, jealous of her gift of prophecy and miracles, denounced her

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as an imposter and tried to drown her. She lived to be ninety years old. She was the friend and counsellor of King Clovis, and in death was laid by his side. She is the Patron of Paris.

Bl. Angela, of Foligno, (4th) was born in 1309. Her early life was not edifying. She sanctified herself in the married state. When death had deprived her of mother, husband, and all her children in quick succession, she entered the Third Order of St. Francis and gave herself up to a life of penance. She used to say: "I have never found a better way for realising God's mercy than by saying that Prayer which Jesus Christ himself taught us."

St. Hilary (14) was Bishop of Poitiers in France, and has been declared one of the Doctors of the Church. He defended the truth with tongue and pen. He composed a celebrated treatise on the Trinity against the Arian heretics. They got him exiled. But the truth triumphed. He was recalled to his See and died there in 368.

The next two Patrons are joined together in our minds by the touching incident of their interview. St. Paul (15th) is famous as the First Hermit. Though rich and highly educated, he forsook the world and retired into the desert of Upper Egypt to save his soul. Here he lived in solitude for ninety years in prayer, contemplation and penance.

St. Anthony, (17th) called the Patriarch of Monks, also betook himself to the desert and lived a most austere life. By the sign of the Cross he routed the devils who grievously tormented him. After twenty years of solitary life, he consented to found a monastery for those who wished to put themselves under his spiritual direction. He earnestly desired to meet St. Paul, whose existence God had made known to him. After a three-days search he found the venerable hermit. They knew each other at once and praised God together. St. Paul lived to be 113 years old and St. Anthony attained the age of 105.

St. Canute (19th) was one of those noble souls who preferred the palm of a martyr to an earthly crown. His epitaph tells his story. "In the year of Jesus Christ 1086, in the city of Odensee, the glorious King Canute was betrayed, like Jesus

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Christ, on account of his zeal for religion and his love of justice, by Blanco, one of those who ate at his table. After having confessed and received the Body of the Lord at the Holy Sacrifice, his side was pierced and he fell before the Altar with his arms outstretched like a cross. He died for the glory of Jesus Christ and rested in Him on Friday, June 7, in the Basilica of St. Alban the Martyr, whose relics he had lately brought from England to Denmark."

St. Sebastian (20th) is the model Christian soldier. His high official rank did not save him from the wrath of the Emperor Diocletian. "I have always been faithful to my duties, and I have never ceased to recommend your welfare and the prosperity of the Empire in my prayers to the true God," was his defence against the charge of ingratitude and impiety. He was condemned to be shot to death with arrows. Left for dead, he recovered. He again appeared before the Emperor and denounced his cruelty to the Christians. He was then beaten to death. He was called by Pope St. Caius "the Defender of the Church."

St. Agnes (21st) was a martyr for Christ when only twelve years of age. Neither promises nor threats could shake her faith. When undergoing the hardest trial for a virgin soul, "Christ," she said, "will guard His own." Nor was she wrong. "Christ is my Spouse: He chose me first, and His I will be. He set a seal upon my face, that I might admit no love but His. He pledged my troth with the ring of faith and adorned me with the necklace of infinite beauty." A stroke of the sword united her soul forever with her Spouse.

St. Timothy (24th) was the "dearly beloved son in the faith" of St. Paul. The great Apostle tells him that "without ceasing I have a remembrance of thee in my prayers night and day, desiring to see thee, being mindful of thy tears, that I may be filled with joy. Calling to mind that faith which is in thee unfeigned." The disciple was worthy of his master. The two Epistles addressed to him instruct and warn the Bishop of Ephesus of his duties. St. Timothy laid down his life for his flock.

The conversion of St. Paul (25th) is commemorated as a striking example of the power of divine grace. The proud

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Pharisee, breathing threats of bloodshed, even armed with authority to execute them on the hapless followers of Christ, is stopped suddenly on his journey to Damascus. A supernatural light blinded his natural sight, and the voice of Jesus, whom he persecuted in His members, called him to his senses. Humbled and converted he became the vessel of election—the Doctor of the Gentiles.

St. Polycarp (26th) was a disciple of St. John, the Apostle. In 167 a persecution broke out in Smyrna, of which city he was bishop. Having been arrested, he was offered his freedom by the Proconsul, if he would curse Christ. He replied: "Eighty-six years I have served Him, and He never did me wrong; how can I blaspheme my King and Saviour?" He was condemned to be burned. As the fire did him no harm, he was stabbed to the heart.

St. John (27th), surnamed Chrysostom or the golden-mouthed, was one of the boldest and most eloquent rebukers of sin and vice in high places the Church has ever had. His position as Bishop of Constantinople gave him great influence which he used unflinchingly for the truth. The Empress Eudoxia unwilling to reform her sinful life could not bear the rebukes of her spiritual superior. Twice was he banished, and he died in exile, in 407, with the words: "Glory be to God for all things, amen."

The name of St. Francis de Sales (29th), Bishop of Geneva, is synonymous with gentleness and sweetness. By these qualities he won the hearts of all with whom he came in contact. It is said that he brought back to the true faith 72,000 Calvinists. He was co-founder with St. Jane Frances de Chantal of the Order of the Visitation. His writings are full of divine unction. He died in 1662. He is one of the Doctors of the Church. He might be called the Doctor of Charity.

St. Martina (30th) was a noble and rich Roman maiden. She bestowed all her goods on the poor. Commanded by the Emperor Alexander to sacrifice to the gods, she firmly refused. She was scourged and mangled with iron hooks. Her limbs were cut off piece by piece, and boiling tallow poured upon the living trunk. She was exposed to the wild

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beasts, but they would not harm her. She was thrown into the fire, but it could not burn her. At last the virgin became a martyr by having her head cut off.

St. Peter Nolasco (31st) was a French nobleman. He lived in the 13th century, when the Moors were the terror of the Spanish Christians, many of whom were constantly being taken captive by the infidels. The Blessed Virgin appeared on the same night to Peter, to his ward, King James of Aragon, and to his confessor, Raymond of Pennafort, and bade them found a Religious Order for the Redemption of Captives. St. Peter was the first General of the Order of Our Lady of Ransom. For twenty-five years he labored for the poor slaves, releasing them from the bondage of the Moors and of the Devil. By his charity he converted many of the Mahometan masters.

THE LEAGUE IN SCHOOLS.

The Secretary of the Centre in Boston College, Boston, Mass., writes about the good condition of the work there this year, and says: "There are seventeen Promoters in the college. Two are appointed in each class-room; one looks after the Intention Blank, which he returns to the Secretary in due time, with the total of the Intentions; the other attends to the Communion of Reparation, reminding each Associate of the day on which he is appointed to receive Holy Communion in atonement for the sins and sacrileges by which the Sacred Heart is outraged among men. We had the Communion of Reparation last year, and a large number of the boys practised it. We hope to increase the number this year and we are doing all we can to make it the special devotion of the college. There is another devotion here that is very profitable to all of us. At a signal given by the bell, at five minutes before the end of the noon recreation, the Rosary Decade is recited by one of the Promoters before the statue of the Sacred Heart. It is very edifying to see how promptly and how willingly the boys leave their sports at the sound of the bell and hasten to take part in the devotion. On the First Friday the whole college meets in the Church

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for the First Friday devotions. On last Friday, the first Friday of October, fifty new Associates were received. A fervent appeal was made to the boys to promote the interests of the League in the college, and the practices of the three Degrees were fully explained. The eloquent appeal and the solemnity of the service produced a great effect, and we hope to gather abundant fruits from the work of the League this year."

In St. Peter's Schools, Baltimore, Md., which are under the efficient direction of the Sisters of Mercy, the *Triduum* was celebrated on the three days immediately preceding the feast of Blessed Margaret Mary. On each of the three days, besides the Mass, there was Benediction of the Blessed Sacrament with a sermon by one of the Fathers in the afternoon. All the children, boys and girls, who had made their first Communion, to the number of about two hundred, received Holy Communion on the day of the feast, October 25, and in the afternoon, during the Exposition of the Blessed Sacrament, they renewed their Act of Consecration to the Sacred Heart. The *Triduum* was brought to a close with the *Te Deum* and Benediction.

JUBILEE CELEBRATION AT CANISIUS COLLEGE.

It is but a year ago that the League was re-established in Canisius College at the earnest desire of the students themselves. Since then it has steadily grown in popular favor among them. They gave ample proof of this when they expressed to the reverend Faculty their wish to celebrate the Golden Jubilee of the Apostleship of Prayer. It is needless to say that their piety met with hearty approval and encouragement from the Faculty. Accordingly, the feast of Saint Stanislaus was appointed as the day when the religious celebration should take place. All the members prepared themselves by a novena for the coming celebration, and on the morning of the feast the students received Holy Communion. The Blessed Sacrament was exposed throughout the day, the leaguers made use of this privilege with great favor, taking their turns, half an hour each, in praying before the Altar of Exposition.

At 8.30 A. M. Solemn High Mass was celebrated by the

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President of the College, the Very Rev. J. Zahm, S.J., and the Rev. H. Hartmann, S.J., the Local Director, preached an eloquent discourse on the Apostleship.

At 5 P. M. there was a ceremony of uncommon brilliancy and grandeur; the procession of the Blessed Sacrament followed by solemn Benediction. The chapel was most beautifully decorated and illumined for the occasion. The beautiful and most devotional ceremony ended with the soul-stirring notes of the *Te Deum.*

The following evening the students completed the celebration by a public demonstration of their unswerving allegiance and devotion to the Apostleship, in a series of literary exercises offered to the Sacred Heart.

A large audience was in attendance. In the back-ground of the stage was erected a statue of the Sacred Heart surrounded with evergreens and beautiful oleanders. Every language which the students could command was put into requisition to give expression to their loyalty.

With music and song they contributed their modest mite to the grand jubilee chorus of the millions of gallant soldiers who are proud of their glorious banner and of their great cause, proud of their fellow Associates and proud of their common motto: "Thy Kingdom Come."

CANISIUS COLLEGE.

PROGRAMME OF THE LITERARY ENTERTAINMENT

Wednesday, Nov. 14, 1894,

on the occasion of

THE GOLDEN JUBILEE OF THE APOSTLESHIP OF PRAYER.

PRAYER OF THE KING—From Lohengrin, (*R. Wagner*) . . College Band.
A VISION—English Poem, ... Delivered by Walter Voltz.
THE JUBILEE—Essay . . . . August Pappert.
SS. CORDIS INSIGNIA—Latin Poem, ... Delivered by Clarence Collins.
THE ORIGIN—Essay, ... John McArdle.
GREEK POEM— . . . . Delivered by Henry Meyer.
THE AIM—Essay, ... Charles Jansen.
O COR, AMORIS VICTIMA—(*J. Mohr*) . . . . College Choir.
LE CŒUR DU SAUVEUR—French Poem, . . . Delivered by James Hughes.
THE GROWTH—Essay . . . . Henry Laudenbach.
DAS ENTWENDETE HERZ—German Poem, . . Delivered by Joseph Kiefer.
THE TRIUMPH—Essay, ... John Gunster.
LATIN DIALOGUE—
Delivered by Joseph Keller, Joseph Kiefer, Joseph Wechter.
TO THE SACRED HEART—(*L. Bonvin, S.J.*) . . . . College Choir.

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NEWS FROM LOCAL CENTRES.

——From San Jose, Cal., comes the information that in the Convent Centre, Marysville, the Jubilee celebration of the Apostleship was inaugurated on the Feast of the Sacred Heart, the First Friday of June, by a General Communion which was followed by Benediction of the Blessed Sacrament and adoration by Bands all day, the classes relieving one another at intervals of an hour. There was the Act of Consecration also and the conferring of the Decorations of the Apostleship of Study on the deserving pupils.

——Some one writes from St. Mary's Dominican Academy, New Orleans, La.: "As a Jubilee offering we devoted the First Friday of October to Exposition of the Blessed Sacrament, the successive turns at the Adoration being kept up by the classes. Our devotion was increased by the short but fervent morning discourse. Many of our former pupils were present, proving by their prompt attendance that they are still fervent Associates of the League. The day's devotions were happily crowned by Benediction of the Blessed Sacrament."

——Urbana, Md., is a station attended by a Father from the Jesuit Novitiate, Frederick, Md. Concerning the Centre established in St. Ignatius' Church, at this station, the Father writes: "The Promoters of my little parish are very zealous, and it seems to me that their charity is worthy of record. Among them are three young ladies who walk four miles into the mountains, about every fortnight, making their way up a steep and rather unsafe road, over great rocks and boulders, to the top of Sugar-Loaf Mountain, in order to bring food and spiritual consolation to a poor old couple living up in that dreary region. They have instructed these poor people and prepared them for the priest. I had the consolation of receiving them into the Church; the old man, 96 years of age, had been a Lutheran. In the same place dwelt another old man, 80 years old, who had never been baptized, him also they prepared for baptism.

——On Sunday evening, November 4, in the Church of St. Thomas Aquinas, Philadelphia, there was a beautiful ceremony for the Reception into the League of the Sacred Heart of a number of children of the congregation. A procession of the young Leaguers preceded the Reception. After the Act of Consecration had been recited, the Rev. J. V. O'Connor preached an eloquent sermon. "This touching and beautiful sight," he said, "is a new illustration of

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the power of the Sacred Heart of Jesus to draw all to Itself. . . This enrolment of the children in the League shows that your pastor appreciates the comprehensive nature of the devotion to the Sacred Heart which throbbed with the same love in the manger of Bethlehem as upon the altar of the cross. The Babe of Bethlehem sanctified the state of infancy and for His sake the child in Christianity has been cared for as one especially dear to God." Then he gave the little ones this bit of practical advice about their apostolate: "You, dear children, promised to-night to do all in your power to spread devotion to the Sacred Heart. I shall show you how to carry out this promise. Give no rest to your father and mother, your elder brother and sisters, until they all enroll themselves in the League and begin to make the Morning Offering to the Sacred Heart. The rest will follow. Make them give in their names and say the little prayer of offering . . . . in the great League whose prayer, united with that of the Sacred Heart Itself, daily ascends to the throne of grace and brings down countless blessings upon the Church, upon society and themselves."

——From Lee, Mass., Convent of St. Joseph, we learn that "the Promoters of the League have been zealously collecting for a statue of the Sacred Heart in our parish-church. Notwithstanding a parish collection going on at the same time and the cry of 'hard times,' the people have been very kind, and we hope to have a solemn and edifying ceremony, on the 8th of December, for the blessing of the statue and for the League's Jubilee Year. When the sum collected was presented to our pastor, last Sunday, he was asked to have public devotions on the First Friday, and he kindly promised to give the matter his attention. God grant these services may be held to draw down on the generous people of Lee the choicest blessings of the Sacred Heart of Jesus."

——From Apalachicola, Fla., the Rev. Local Director of St. Patrick's Centre, writes of "my little mission which numbers but 400 souls at most. I appointed ten Promoters and have now 145 belonging to the League; they are good members and receive Holy Communion once a month, some twice. There are thirty-seven who receive Holy Communion on the First Friday. It will do a great deal of good to the indifferent and cold to see so many receiving our Blessed Lord in Holy Communion on those Sundays. I know that this beautiful devotion will bring down innumerable blessings upon my flock and also upon myself."

——From Philadelphia we learn that the Apostleship is prosperous in St. Teresa's Centre. The meetings are held regu-

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larly, on the third Sunday of the month, and the exercises most approved for such occasions are followed faithfully. There is a steady increase in the number of Promoters and in the fervor of this League Centre generally. There is a general desire, which will probably soon be gratified, for a League banner and a statue of the Sacred Heart Pleading.

——There is edifying news from Hurley, South Dakota. The Very Rev. Father Sheehan, R.D., who is Local Director of the St. Joachim Centre, writes that "membership in the League is bound to increase largely in this mission. It is pleasing indeed to note the fact that so many poor people come—some travelling twelve miles on the prairie—to the Sacred Heart devotions here on the First Friday. It is needless to say that they *all* come fasting." Certainly this Centre has every reason to hope for the blessing of spiritual prosperity. The practice of self-sacrificing zeal is the best offering of love to make to the Sacred Heart, because it is the devotion of *imitation.*

ANSWERS TO QUERIES.

Some one proposes two queries, and asks to have them answered in the PILGRIM:—"In reciting what is now called 'The Sacred Heart Beads,' which is correct: 'Sweetest Heart of Jesus,' or 'Sweet Heart of Jesus,' for the ejaculation? There is the same doubt about 'sweet,' or 'sweetest,' as applied to the Heart of Mary."

The "New Raccolta," published by Peter F. Cunningham & Son, 817 Arch street, Philadelphia, gives, on page 183 the form "Sweetest Heart of Jesus;" but for the Blessed Virgin Mary 'Sweet Heart of Mary' is set down. As this translation is authorized and approved by the Sacred Congregation of Indulgences, it may be followed safely, though the other form is given in French in Beringer's work on Indulgences, vol. 1, p. 177. The first of these expressions seems to be most common in English.

2. "In making the Morning Offering, the formula, 'Divine Heart of Jesus, we offer Thee, through the Immaculate Heart of Mary,' etc., was in common use some years ago, and some of your readers prefer it still."

There is no objection to their continuing to use that form, since no particular form of words is of obligation; even a mental offering, without any words uttered by the lips, would be sufficient. The present form is now consecrated by custom, and it is recommended as being convenient and comprehensive.

Sister M. Amelia (Mullaly), Sister of Charity, Madison, N. J.; Mrs. Bridget Kelly, Promoter, St. Joseph's Centre, Brooklyn, N. Y., who died lately are recommended.

May their souls and the souls of all the faithful departed, through the mercy of God, rest in peace. Amen.

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GENERAL INTENTION FOR JANUARY, 1895.

Recommended by His Holiness, with his special blessing to the Associates of the Apostleship of Prayer, League of the Sacred Heart.

The Increase of Love for God.

NO more timely an intention could have been offered to the Associates than the one presented at the beginning of this new year. The world-spirit is becoming more and more ungodly. Not only does it animate worldly people, properly so-called, but even people who claim to be led by the spirit of God.

The love for God is on the decrease because the knowledge of God is diminishing. The heart follows the understanding. We do not love one whom we do not know. The tendency of modern education outside of the Catholic Church is unreligious if not irreligious. But religion is the tie that binds the creature to the Creator. Religion is the sum of the duties of the creature to the Creator. It is evident then that religion is not something fixed for a certain time, hour or day of the week, but the religious spirit must pervade the whole life.

It is our duty, then, to increase continually our knowledge of God, that there may be a proportionate increase of love for Him. The more we study the infinite perfections of His nature, or God in Himself, the greater will be our spirit of reverence and humility. The more we study God in His relations to us, the greater will be our spirit of confidence and love. We cannot really know God as our Father in Heaven without loving Him. But unfortunately, to many of His creatures, God is only a name. He has no real part in their lives, as far as they are willing to admit. As an outsider they at times condescend to address Him and pay Him a certain amount of respect. But is such recognition acceptable to Him? Is it not scarcely less insulting to His Divine Majesty than the entire disregard of avowed infidels?

The whole evil lies in an ignorance of God, in some cases culpable, in others, owing to education, less culpable, although it is hard to conceive how any person of even ordinary understanding can fail to come to some knowledge of God. For, as S. Paul writes to the Romans: "the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made: His eternal power also and divinity; so that they are inexcusable. Because that, when they knew God, they have not glorified Him as God, nor given thanks."

Let us, therefore, pray that "the earth may be filled with the knowledge of the Lord, as the covering waters of the sea," so that the charity of God may be poured forth in our hearts.

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